



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Advocate Of Peace.

VOL. LVI.
No. 1.

BOSTON, JANUARY, 1894.

PRICE, \$1.00
A YEAR.

PUBLISHED BY THE AMERICAN PEACE SOCIETY

NO. 3 SOMERSET STREET, BOSTON, MASS.

OUR COUNTRY.

BY PROFESSOR WILLIAM N. TRUEBLOOD.

We bless thee, our country! No land is so fair!
Thy banners of peace are afloat in the air;
Thy banners of war are all folded away;
The roar of thy cannon is silent for aye;
And men yet unborn and nations to be
Will bless the peace country, the land of the free.

We bless thee, our country! The first of the world
To stand in the breach with thy war banners furled,
With arms that are folded and brow that is clear,
And bearing, untainted by anger or fear,
To appeal from the senseless decision of might
To that of the law in the cause of the right.

We bless thee, our country! So fair are thy fields,
That lie in the shimmer that peacefulness yields!
Untrampled they lie in the sun and the rain
Unstinted they pour out their harvests of grain
For over them ever is bending an arch
Undimmed by the smoke of a gun or a torch.

We bless thee, our country! So happy thy homes!
Where the briar-rose climbs and the apple tree blooms,
Where the smile of the mother is peaceful and glad,
As she watches the growth of her sturdy, good lad,
And fears not that ever a summons shall come
To call him away at the beat of the drum.

We bless thee, our country! for all of these homes,
Where never a fear of the battle strife comes,
But morning and evening and all the day long,
Is heard the sweet music of labor and song;
Where fathers come home at the close of the day,
And children go out in the morning to play;
And never again to disturb or to mar
Shall come with his carnage the demon of war.
Richmond, Ind.

The *Signal*, Paris, says that the Socialist members of the French Parliament are about to introduce a bill for the abolishment of the standing army and its replacement by a national militia like the Swiss. This project, it says, is not likely to be taken into consideration, on account of the actual condition of European politics. It is significant nevertheless.

THE HOLY ALLIANCE.

BY AUGUSTINE JONES.

The International Peace Congress and Parliament of Religions of the World's Columbian Exposition have turned our thoughts to the evolution in the cause of peace in recent years, and especially to eminent steps in its progress and have awakened a new interest in the Holy Alliance.

The most dreadful wars in history had been concluded at Waterloo in June, 1815, and in the following autumn the great powers of Europe joined in the treaty of Holy Alliance.

Alexander I., Emperor of Russia, was still lingering at Paris, the most notable and conspicuous personage among the sovereigns and magnates who had destroyed the first Empire of France. The monarchs were weary of war, and Alexander in particular was intent upon creating such a Christian league among nations that the recent devastations might never be repeated in human history.

He was sincerely religious although his seeming inconsistent life exposed him as it did Cromwell to the charge of being a hypocrite, yet time has largely vindicated the honesty and sincerity of both of these men.

The journals of William Allen, Stephen Grellet, Daniel Wheeler and Thomas Shillito give abundant evidence of the deep religious feelings and spiritual aspirations of the Emperor Alexander from 1814 the year before the Holy Alliance until 1824 near the end of his life.

They were men of discerning spirits; they had ample opportunity in many visits to know his most sacred convictions and they speak in terms of the strongest assurance of his genuine religious interest. It goes far to reveal a true inward life on his part that he sought the society and prayers of such excellent men, and went out of his way into private life to find them.

We do not overlook the fact that he is made to appear in his later life opposed to that human freedom which he had cherished earlier. But we do not know all the attendant reasons for imperial conduct. He said to Thomas Shillito in 1824, "Although they call me an absolute monarch, it is but little power I have." It is exceedingly difficult for the purest public character to survive the strictures and perversions of political enemies.

The Emperor was now at Paris under the powerful influence of Madame de Krudener, a woman of high rank, of distinguished genius, of great fame as an authoress, possessed of a religious enthusiasm similar to that of Madame Guyon and quite as intense, and of a commanding eloquence which held the masses subject to her will and thought.

It may be doubted whether during all the centuries since the apostles any person has turned away more absolutely or with sweeter resignation from the vanity, pomp and circumstance of this transitory world than Madame Krudener.

She went forth with her whole heart like her great Example to seek and save that which was lost. She left behind her exalted social rank to succor the blind, the ignorant, the poor who had strayed from their Father's house. She was confronted at once and at every step by a cold and heartless church and by stubborn and obdurate States and statutes.

Neither her sex nor her gifts and graces protected her from ruthless insult and violence. She was a woman, forbidden as it was averred by her sex and by Scripture to proclaim the unsearchable riches of Christ, and was therefore accounted worthy of hatred, jealousy and scorn, but like Saul of Tarsus she "counted not her life dear unto herself."

She had indeed fallen in early life to come up out of the mire and the clay through repentance and obedience to the sweetest fellowship and the greatest spiritual heights. We sincerely trust and believe that she had loved like Magdalene and like Magdalene had been forgiven.

The spiritual forces centred here in human affairs at this juncture were indeed ideal. The greatest earthly potentate led captive to the teachings of one of the most beautiful and accomplished women of the century and both persons seeking above all other things the will of God in humble prayer at the throne of Grace. This was too good to last. These perfect conditions do not abide. They come like flashes of light in thick darkness, and render the subsequent darkness yet more intense.

Think of the teachings at Jacob's well, the light and truth which came then, and then reflect upon the subsequent centuries of benighted humanity like the wanderings of Israel in the wilderness.

It has been sometimes asserted without authority that Madame de Krudener wrote the Holy Alliance. She said to William Allen in 1816 the next year after it appeared "that it was a great mistake, for it was the Lord only who had inspired it." William Allen's account of his visit to her and of her life and work at this time are worthy of attention. (Vol. 1, 210.) There is abundant reason to believe that her own personal influence through the inspiration of the Divine Spirit was at the very heart and substance of the Holy Alliance. The text was the work of Alexander, the name Holy Alliance and certain amendments are said to be in her handwriting. The Emperor wrote out what they together had thought out, and she gave the name to it and further details, and said it was the inspiration of the Lord, and so we think, and think we see the proof in every line of it.

We herewith present this remarkable proclamation.

"In the name of the Holy and undivided Trinity.

Their Majesties the Emperor of Austria, the King of Prussia and the Emperor of Russia, in consequence of the great events which have occurred in Europe in the course of the last three years, and especially in consequence of the benefits which a Divine Providence has been pleased to confer on those States whose governments have placed their confidence and hope solely in it, having become profoundly convinced that it is necessary to base the principles of conduct to be adopted by the Powers in their mutual relations on the sublime truths contained in the eternal religion of Christ our Saviour; declare solemnly that the present act has for its sole object to manifest, in the face of the universe, *their unalterable determination to adopt as their rule of conduct*, whether

in the administration of their respective States or in their political relations with all other governments, no other principles than those of their holy religion, precepts of justice, of charity, and of peace, which, far from being exclusively *applicable to private life* ought, on the contrary, directly to influence the resolutions of princes and guide all their decisions, as offering the only means of consolidating human institutions and remedying their imperfections.

In consequence, their Majesties have adopted the following articles :

Art. I. In accordance with the words of Holy Scripture, which command all men to regard one another as brothers, the three contracting monarchs will remain united by the bonds of a true and indissoluble brotherhood, and regarding each other as compatriots, they will lend one another aid and succor in all places and under all circumstances; believing themselves to be placed towards their subjects and their armies in the position of a father towards his children, *they will direct them in a similar spirit of brotherhood, for the protection of religion, peace and justice.*

Art. II. As a result, the only principle in operation, either between the said governments or between their subjects, will be that of rendering reciprocal service; to display to one another, by an unalterable good will, the mutual affection with which each should be animated; to regard one another without exception as members of one and the same Christian nationality; the three allied princes themselves only considering themselves as delegated by Providence to govern three branches of one and the same family, to wit, Austria, Russia, Prussia, thus confessing that the Christian nation of which they and their people form a part has really no other sovereign than Him to whom alone supreme power belongs, because in Him alone are contained all the treasures of love, of knowledge and of infinite wisdom, that is to say in God, our divine Saviour Jesus Christ the incarnate Word. Their Majesties consequently recommend to their people with the most earnest solicitude, as being the only means of enjoying that peace that is born of a good conscience, and which alone is lasting, daily to fortify themselves more and more in the principles and practice of those duties which our Divine Saviour imposed on mankind.

Art. III. All the powers that may wish solemnly to avow the sacred principles by which this act is inspired, and that recognize how important it is to the happiness *of nations so long distracted* that in the future these truths should exercise their due influence over the destinies of man, will be received with much ardor and affection into this Holy Alliance.

Signed in Paris in the year of grace 1815 the 14 (26) September.

FRANÇOIS.

FRÉDÉRIC-GUILLAUME.

ALEXANDRE."

Subsequently the Kings of Naples and Sardinia, Louis XVIII. of France and Ferdinand of Spain signed this document and the Prince Regent of England sent a letter approving it.

This marvellous proclamation proceeding from the highest seats of earthly power seemed on that day about to usher in the joy and peace almost of the millennium; and yet it was the sport and plaything, nay, more, an in-

strument of evil and oppression in the wicked hands of wily and heartless diplomats. It was like casting pearls before swine. Lord Castlereagh for England said, "The mind of the Emperor is not completely sound." Mitternich of Austria responded, "It is verbiage."

They knew only the selfish and self seeking diplomacy that great nations are to thrive, not by trade and manufacture; not by liberal arts, but by conquest and spoils torn from weak and small States. Their international morals and courtesy directed, that any nation which has the physical power may despoil any other nation, or annex it in part, or in whole, to itself, and that all other Christian nations should look on this cruel robbery without a word of disapproval hoping soon for a like opportunity of unmolested plunder.

There was no golden rule, no ten commandments in this diplomacy. The Emperor might as well have pleaded the binding force and sweet reasonableness of the precepts of Holy Writ to highwaymen at the moment of conquest as to offer the Holy Alliance to this generation of statesmen whose code was might, no matter about right. Surely it was "to the Greeks foolishness."

It is indeed passing strange how such a degraded standard of international morals has survived during so many Christian centuries of the golden rule and of high social and personal ethics taught and practised among men.

As we have said the Holy Alliance so pure, perfect and advanced in its conception was turned against the liberties of the world. It was constructed as an ark of safety to nations, and became in evil hands an engine of destruction. It is nothing against its character. Wicked men before and since have distorted the text of the Holy Bible to justify slavery, vice and martyrdom, and it teaches nothing of the sort.

C. A. Fyfe who is an excellent authority of recent date says in his *History of Modern Europe*, vol. 2, p. 65: "Such was the history of the Treaty of Holy Alliance, of which, it may be safely said no single person connected with it, except the Czar and the King of Prussia, *thought without a smile*."

"The common belief that this treaty formed the basis of a great monarchical combination against liberal principles is erroneous, for in the first place, no such combination existed until 1818; and in the second place the Czar, who was the author of the Treaty, was at this time the zealous friend of Liberalism both in his own and in other countries."

God has given to us in the history of the Holy Alliance a lesson that not the combined will of the most powerful potentates can force the slow and patient growth and ripening of His truth in the hearts of humanity. It is very important what leaders of the people think and feel, it is vastly more important what the people themselves think and feel and therefore demand as their right.

The Holy Alliance was not in vain, it was too far in advance for the grovelling march of humanity, but there it will remain forever as a light beckoning the tardy steps of the race forward towards its lofty ideal.

And as we, and every peace congress, call to mind what might have been if the world had been good enough, I am sure that neither we nor they can forget a greater event when the Divine Master stood on the brow of Olivet and looked over the metropolis of his nation, the type of our race, containing within its midst the temple

of the Living God, and thought upon the light and truth which had concentrated and focused there during twenty centuries and "wept over it," saying, "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes."

The Jews were blind and recreant, but the eternal truth of Christianity extends with growing power through every century.

The Holy Alliance failed, but it is alive forever more, and the cause is extending by all the commerce of the world, by all the march of civilization, by the very invention of cruel instruments of death, by the ever abounding love of Christ manifest more and more in the earth.

"Truth crushed to earth shall rise again."

The educational influences during the past three-fourths of a century have awakened the people to the vital importance of the cause of peace. The people who a century ago were the unthinking masses—"mortal men food for powder," hurled by one absolute monarch against like masses in command of another monarch to satisfy some petty jealousy or spite, are becoming the rulers themselves. Government is more and more of the people, by the people and for the people. The people see every year more clearly the folly and wickedness of war which only exhibits sheer power, and never the right or wrong of any cause.

Let us note then the contrast between the force of the Holy Alliance and the Peace Congress of 1893. The last is by the people, it has no kingly head, its influence reaches the people of every Christian land. It is the culmination of many previous ones like it, educating the people as to their true and highest national duties and personal rights. England and the United States are contemplating an agreement for perpetual Arbitration, because it is in the air and the people are ready and want it and public opinion will support and demand it.

Commerce and international comity like shuttles, fibre by fibre, link States in holy bonds. The dreadful engines of war constantly more terrible by their terror raise ever the thoughts and questions of a better way of justice.

This popular influence cannot be perverted by wicked, selfish diplomats; it has come to stay and to extend and to hasten forward

"The Parliament of Man, the Federation of the World."

It is the dream of those noble spirits who produced the Holy Alliance but only to be realized by the culture, purification and education of the whole people and the ushering in step by step of "Peace on earth and good will to men."

Providence, R.I.

PEACE SOCIETIES IN THE PUBLIC SCHOOLS.

BY PROFESSOR G. W. HOSS.

All great changes in public opinion or public action have, as a rule, been preceded by long periods of education. This education may not have been through the formal channel of the school, but rather the less formal one of the press, the pulpit, the platform, the town meeting, or private talk working on public sentiment like leaven in the meal till all was changed.

Though the instruments be very diverse, the product is